Lutheran Herald

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THANKSGIVING, NOVEMBER 25, 1954

LUME XXXVIII MINNEAPOLIS, MINN., NOVEMBER 23, 1954 NUMBER 47

Two Thanksgiving Poems

By Gertrude E. Wartchow

Photo by Harold M. Lambert

Thanksliving

(Romans 12:1)

Ten thousand voices thanks are giving
Each year upon our day of praise;
But, oh, how few their thanks are living
Through all the year's remaining days!

Our gifts of gold to God are precious,
He listens to our humblest lays;
But He has said: "Present your bodies
A living sacrifice of praise."

A living sacrifice! Our bodies
With all their talents, are His own;
For He created and He bought us,
Our lives belong to Him alone.

The Jews of old first killed their off'rings,
Then burnt them in the altar fires,
But we must kill our sinful natures,
Our evil thoughts and wrong desires.

To give our gifts and sing His praises
Is proper on Thanksgiving Day,
But if we really are God's children
We'll LIVE our thanks to God each day.

"Give Thanks Always"

(Eph. 5:20)

"We thank Thee for health and for gladness,
For blessings received every day;
For all of Thy bountiful goodness,
Thy people sing praises today."

But shall we sing praises for blessings,
For things that our hearts say are good;
And not praise Thy name for the hard things,
The things we'd pass by if we could?

Lord, help us to glory in trials,
However severe they may be;
Lord, help us be thankful for crosses
That sometimes are sent us by Thee.

They're given to teach us a lesson,
To draw our hearts nearer to Thee;
Though we see not clearly at present
How needful that lesson may be.

We know that Thy almighty wisdom
Does order and fashion them all;
And guides and directs our footsteps
And lifts us again when we fall.

LUME XXXVIII . . . NUMBER 47
inneapolis, Minn., Nov. 23, 1954

Lutheran Herald

Thanks Be to God!

F. Eppling Reinartz
Secretary of the United Lutheran Church in America

THANKSGIVING DAY MEDITATION

ecember always brings its full quota of demands that rist be restored to Christmas. Editorials and sermons mplain bitterly about the world taking over what longs in a special way to Christ and Christians. And ll they might. When the Feast of the Nativity de-nds to being merely a feast it is robbery committed the nation's soul.

But isn't it time for us to look honestly at November's ly day also? While Thanksgiving Day does not cele-ate a central fact in the life of rist, it deals with a cardinal Chris-n virtue: gratitude. It ought help defeat the character-spoilers: nklessness and greed.

The accepted symbols of a holiday ow the meanings most commonly ociated with it. On that score anksgiving as a truly religious ob-vance comes off third best. A re-nt examination of a printer's cata-gue of symbolic line cuts, and pag-g through a widely recognized eting card publisher's Thanks-ing Day offerings, made me won-r what ideas a citizen of Ceylon ght get from them on the nature d purpose of the day. Here are ne samples: football goal posts, pigskin itself, crossed drum majors' batons, a be-boned king-size chrysanthemum, corn shocks and mpkins, a turkey hen about to get the ax, a turkey k with his gay tail flag fully unfurled, a border of broad-buckled Pilgrim hats and neat little linen grim maiden bonnets, a sun sinking behind a field silhouetted grain shocks, a con-tionalized roast turkey, the good p "Mayflower," a cornucopia. The sest approach to a spiritual refer-e, but one which would require least elementary knowledge of lonial American history, was a grim Pilgrim Father, his blunderbuss on his shoulder striding resolutely forward. He could have been out on a wild turkey shoot. Of course a few would know that the good man was living dangerously on his way to a solemn service of worship.

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This festival, as every American schoolboy knows, but tends soon to forget, commemorates the deliverance of certain devout Pilgrims from the grave threat of starvation, disease, and massacres. Commemorations of rescue from tragedy tend to preserve their sober meaning at least for the generation of those who were delivered. Yet a nation whose problem is bulging rather than empty granaries, whose citizens are rarely beyond a swift ambulance haul to a completely equipped hospital, staffed by specialists in most every ill to which our human flesh is heir, and who seem to have no more important threat to their security than the high school football team at the other end of the county, find it difficult to identify themselves with the blessings in the presence of which our 17th Century forebears gave thanks.

Wouldn't most of us on reflection have to agree that such a view of our life is shallow? One serious modification in the balances which a merciful Providence has established in nature, one invasion by a highly communicable disease germ, or, what now seems more possible than either of the already mentioned threats, one release

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CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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PIONEER THANKSGIVING

of the fury of modern atomic massacres, and our plight could be as desperate as that of the Plymouth Colony in its first winter. Beyond all these, floods in their crushing power and insistently destructive penetrations, fire in its wild fury and orange-red lust for consumption, wind throwing its weight about in wanton ways, killing frosts, searing droughts, insect plagues, these are never too far from any one of us. Add to these the capacity of selfish and ignorant men to mismanage and to crush the little material securities we build about ourselves, and the Christian believer is obliged to confess that a poet of an ancient day was right when he concluded: *It is of the Lord's mercies that we are not consumed; because His compassions fail not.*

That gets us right to the heart of this meditation. How much, preventing God, how much we owe to the protections *Thou* hast round us set! Our serious need is to get up to *God* with our thanksgiving. The weight of worldliness which hangs about us tends to confine our gratitude to persons, institutions, and vaguely to nature. If, in the words of the children's poem of thanks, we get as far back of the loaf as the wind, the shower, and the sun, we think we have done all right. It is for thankfulness that runs straight from the loaf to the Father's will that we plead here. Why can't we for once put great meaning into the classic expressions of our giving of thanks. For example:

"Lord, Thou hast been favorable unto thy land."

"O come let us sing unto the Lord . . . let us c before His presence with thanksgiving. . . ."

"Not unto us, O Lord, not unto us but unto name give glory: for Thy mercy and for Thy tr sake."

"I love the Lord: because He hath heard my voice my supplications."

"O praise the Lord all ye nations, praise Him a people."

"Our help is in the name of the Lord: Who m heaven and earth."

"O give thanks unto the Lord, for He is good, His mercy endureth forever."

It is time to hear more keenly the message in the of the universally beloved hymns of thanksgiving. T are satisfied with nothing less than the loving ackn edgement of the true and ultimate Source of all g Having an arrow's swiftness and a shaft of light's d ness, they seek to bear their praise straight to the H of God. Hear them:

"Now thank we all our God."

"Praise to the Lord, the Almighty, the King of Crea O my soul, praise Him . . ."

"O worship the King, all glorious above,
And gratefully sing His wonderful love."

"Give to our God immortal praise, . . .
Repeat His mercies in your song."

The temptation to short circuit our thanksgiving waste them on "lucky breaks," "good seasons," " that paid off," a thoughtless "thank goodness," o make one's own talents or unearned sharing in the g fortune of others the sum and total of gratitude, ancient as the Old Testament book, Deuteronomy. F man's earliest life with God it has been necessary to w him:

"Beware that thou forget not the Lord, thy God lest when thou hast eaten and art full, . . . thine h be lifted up and thou forget the Lord thy God and thou say in thine heart, my power, and the m of mine hand hath gotten me this wealth.

"But thou shalt remember (to thank) the Lord God. . . ."

Focusing the American feast on anything less God Himself has certainly not been the fault of nation's chief executives. One wonders if there is expression of the presidency which has been as consta

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lease Help Me Try Again

Fernanda Urberg Malmin

children we found it hard to put
o practice the saying, "If you
n't at first succeed, try, try, again."
an adult have you ever thought
at it would mean to have to face,
m childhood, insurmountable ob-
cles for fifteen years, one harder
n the other? Could you come up
iling, and try again, and again,
d again?

Today I met a young man, a good
king young man, who had known
hing but hardship. His hair was
w beautiful since he could permit
to grow out again, and it was
ly. His bearing was good; he
ke English well, though he had
n forbidden to speak it for five
rs. He was an only child, his
ents still behind the Iron Curtain.
Helmut has wanted to use his
d-given talents for purposes of
ng a useful citizen. He speaks
glish, German, and Russian well.
hen agents of the U.S.S.R. kid-
pped him, he was working for the
S. Army. The agents were hop-
to get a special person in the
up where Helmut worked. Hel-
t was taken for no reason at all. The reason given—
was a spy."

Helmut one month after his release from prison. Note puffed and swollen cheeks.

Three months after his release, Helmut looks to the future and what it will bring him.

First under arrest, he was in jail for one whole year.
was placed in solitary confinement for twelve days
a time—no food or water. This was repeated after
rt intervals, time after time, for 170 days—almost a
f year. His loss of weight was from 150 to 82 pounds
m February to August. This, plus torture, caused
gularities in bodily function. Then, this young man
s sentenced to hard labor from February, 1949, to
uary, 1954. Why was this done? No one knows.

Today this young man, still in his twenties, came ask-
, "Can you help me get to the United States?"

I represent the Lutheran Church," I said.

Yes," he responded, "in a concentration camp, one's
y comfort is to pray. I'm still in a camp," he said,
d there are many undesirable people there.

I am not wanted here because I am a refugee. Will
please help me get work in the United States? I
nt to learn more languages so as to improve my capacity to serve. What have you to suggest?"

Today, on this fall day, with winter coming and little prospect of work, I pass on to you, fellow churchmen and churchwomen, this plea from a genuinely serious young man who will do anything in order to get a new start in an atmosphere where the love of the Lord is shown among men.

Jesus said, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

The message of the love of the Father through His only begotten Son, agrees this young man, is our only safeguard in an otherwise insecure world. Who will help Helmut, and others like him, try again?

As one of the first refugees under the Act of 1953, Helmut is but one of the thousands who are of the Lutheran "household of faith." His future depends upon Lutherans who will be willing to sponsor him in a new life.

The Prince of Peace

The Prince of peace shall come to reign—
Remove each dreadful bloody stain
From city, farm and battlefield.
Then we shall never more need wield
The sword, nor lift defensive shield!

There is but One can loose the chain
Of terror . . . others try in vain.
By Him alone can Earth be healed. . . .
The Prince of peace.

We know not when sin's evil grain
Has ripened on the earthly plain,
Nor when the last bright star has wheeled
Across the sky—that time is sealed,
But One shall come with saints again. . . .
The Prince of peace!

Thelma Allinder

What the Papers Did Not Tell

Byron C. N
Spooner, Wi

Final installment of an article on the Kirchentag that began in the November 16, 1954 issue.

Author of this article, Pastor Nelson, counted seven persons being carried away by stretcher bearers from where he sat. Many more must have fainted elsewhere, possibly from lack of food.

Yes, you have read reports of the Kirchentag, but have you read of the people who fainted at the closing rally, not because they were beaten by the sun, for the day was cool and cloudy with a little rain mixed in, but because they were probably weak and hungry from lack of food? In the half hour I sat beside the speakers' stand, waiting for the program to begin (foreign guests were given seats in the front; all others stood), I counted seven people being carried away on stretchers because they had fainted. There must have been many more like them in that vast throng.

The reports you have read probably did not make vivid the great effort and sacrifice of earthly goods many East Germans must have put forth to get to the Kirchentag. Automobiles are few in the East Zone. East Zone Germans at Leipzig stared with wonder at our 1950 Chevrolet. I heard some people who were looking in the window of our car say, "wunderlich" (wonderful). Imagine! A 1950 Chevrolet being considered "wonderful"! On the last day of the Kirchentag I saw a large, open truck, paintless and dilapidated. In it were four long, hard, wooden benches on which thirty or more souls had journeyed to the Kirchentag.

None of the reports you have read could have told you of the four German women, dressed in clothes any of our women would have hesitated to wear—they were so drab and old-fashioned—who came and sat down at the dining table with us in our Communist hotel one night and ordered milk to drink with the poor sandwiches they drew out of their pockets. As we talked with these women Dr. Solberg whispered in my ear (he did not need to whisper, for these women did not know English), "I know what we can do with our food," and then left the table.

You see, before we left Berlin for Leipzig, Dr. Solberg went to the U. S. Army PX in Berlin and bought a big supply of food, for we did not know if and how we were going to eat in Leipzig. Actually we ate well because we had money to buy with. We were told that before the Kirchentag the Communist au ities of East Germany had withheld food from oth as to have plenty of it in Leipzig and thus make it to all the visitors that there was an abundance of in the East Zone.

I might say, in speaking of the U. S. Army, tha government regards the work which Lutheran W Relief is doing in Germany highly, because of the will it is winning for us among the German pe All who are working in Lutheran World Relief in many are regarded as members of our military lishment and are given every sort of privilege and that our government can give. We traveled on military orders, in a car marked "U. S. Military sonnel." Lutherans in America should realize that are doing not only God's work in supporting Luth World Relief in Germany, but serving their count well.

We had, therefore, a good supply of PX food in room which we had not eaten. It was this that Dr. berg thought about when he rose from the table disappeared. Shortly he returned and handed to of the women sitting with us a can or two of some of food—canned meat, or coffee, or something else.

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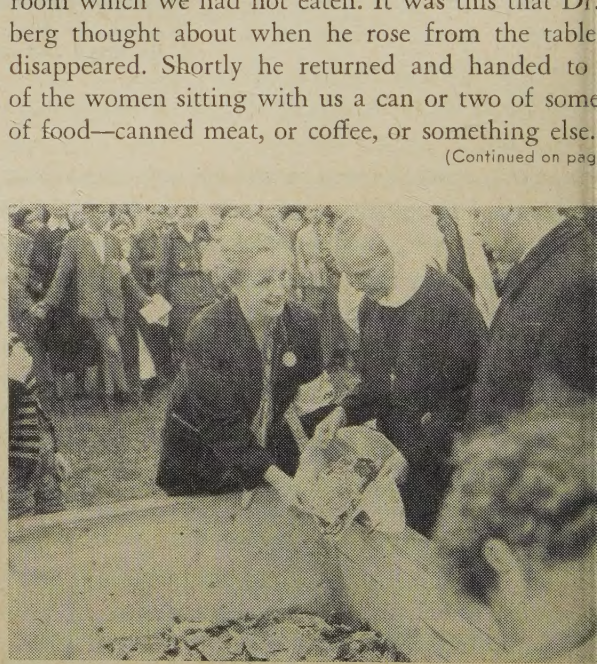


Girls and women took the collection at the closing meeting offering represented a real sacrifice on the part of those who Youths holding hands indicate the marvelous management o immense crowd.

afe—But in Communist Hands

young Lutheran missionary who has been held cap- by the Chinese Communists for more than two and alf years has written his parents that he is "well and nd of body, mind, and spirit."

The Rev. Paul J. Mackensen, Jr., 29, has been held the Chinese Reds since March 7, 1952. His parents, Rev. and Mrs. Paul J. Mackensen, Sr., of Baltimore, ., informed E. J. Madill of the State Department in shington, that they had received a letter from their , October 26. It was postmarked Peking, China, Sep- ber 19, and was dispatched through the Red Cross iety of China. The young missionary's letter was ed August 11, his parents said, "acknowledging the eipt of our letter of June 16," and answered their letter lly."

Of course you are most anxious to know how I am," l the letter, "even as I was concerned over your well- ng. I am well and sound of body, mind, and spirit— ich news from me personally should put an end to undue worries you may have had."

He wrote that he was thinking of his parents often, y said, "especially on festival occasions of the church family, giving specific dates, as if to let us know t his mind was clear and he was able to keep track time." His letter concluded: "Let Psalm 23 be the e of my message. Until the next time, much, much, . Paul."

Mackensen is the only Lutheran missionary now being l captive in China, and one of the "forgotten Ameri- s" who remained behind when the Communists took r China.

Although a member of the American Lutheran urch, Mr. Mackensen was called as a missionary of United Lutheran Church in America in 1946. He ed for China in August, 1948, and after one year of y at the School of Oriental Language and Culture Peiping, he went to Tsingtao to begin his missionary ice at the ULCA mission. When the Communists t over in 1949, he elected to remain at his post in ngtao.

ckensen was arrested supposedly on trumped-up rges of espionage at 11 o'clock the night of March 7, . News of his arrest did not leak out at Tsingtao several days. There were earlier signs that he had under police surveillance, but it was presumed his st was in connection with the faked germ-warfare ges.

oung Mackensen and three other missionaries de- d to remain at Tsingtao when the area came under Communist influence. They were the Rev. Douglas Erickson, Grand Forks, N. Dak., who returned in 1950; Miss Erva Moody of Chicago who was later reported in Japan, and Miss Clara Sullivan of Roebuck, S. C., who returned to the United States late in 1951. Mr. Mackensen and Miss Sullivan, both missionaries on assignment from the United Lutheran Church, asked permission to leave Red China in 1950. Only Miss Sullivan was granted permission to leave. Three months later Mr. Mackensen was arrested.

The son of an American Lutheran pastor in Baltimore, Mackensen was born in Pittsburgh, Pa. in 1925. He received his Bachelor of Arts degree at St. Olaf College in Northfield, Minn. in 1945 and his Bachelor of Divinity degree from the (ULCA) Lutheran Theological Seminary at Philadelphia in 1947. He was called by the Board of Foreign Missions of the United Lutheran Church in America in November, 1946.

In his application as a candidate for missionary, Mackensen wrote:

"A Christian message is much more than a systematized statement of convictions. It is a whole life of prayer and thought and action consecrated in Christ Jesus. That is my belief, and God willing, it will be my life."

ULCA News Release

Addresses of Missionaries

The following missionaries, retired from active service, but still active in ministry on the foreign mission fields, were inadvertently omitted from the list of missionaries with addresses given for Christmas greetings. We would like to call your attention to them so that they, too, may have special greetings from our people in this country.

Astrup, Miss Henninge, 32 Havelock St., Eshowe, Natal, Union of South Africa.

Astrup, Dr. Johs., Kranskop, Natal, Union of South Africa.

Martinson, Mrs. Anna, Tao Fong Shan, Shatin, Hongkong.

Nakling, Miss Ingara, Fort Dauphin, Madagascar.

Otte, Mrs. H., Tshaneni, P.O. Mkuzi, Natal, Union of South Africa.

"Every Day, Thanksgiving"

Mrs. Casper Brenden

For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God" (II Cor. 4:15).

With apologies to Mrs. Clarence Nelson and with a minor substitution of words, this prayer of hers is my daily experience.

I need Thee, Lord, I need Thee every passing hour.
I need to feel Thy courage, strength, and power.
Oh, wasted without Thee is any day,
I need Thee walking with me on the way.
So e'er this day's distracting tasks are done
Before I see the setting of the sun—
I kneel to Thee to seek and know
Thy Will be done.

It is a prayer to start the day. It is a prayer that gives strength and courage to face whatever lies between the golden sunrise and the flaming splendor of a prairie sunset. It is a prayer that brings peace when the cobalt curtain of night closes over a tired world. It is a prayer that brings to mind other prayers and one that could be a preface to the Perfect Petition of Jesus.

Several years have passed since I wrote a meditation, never consciously intending it for publication. Somehow it found itself in print. Treasures are meant to be shared. The interest-bearing treasures are meant to be used. A talk with God should not be sensationalized, but there is a certain amount of thought and philosophy that rightly used may be to the glory of our Creator.

"A Mother's Meditation"—eight years since. Our children are that much older. Three more are added. A tall, serious, *and* fun loving pastor son-in-law and two little boys; four year old "Big Brother" Mark—curly headed and precocious; and David, the Baby, just two weeks old today. He looks something like my babies of long ago. The same rosebud mouth with an angel's smile ("which is really a gas pain," once explained a practical soul to the inexperience of my youth). These are added to the original three—a young mother, a co-ed, and a thirteen year old boy.

Give to all of these six the grace, the strength, and the courage to continue to face whatever the years have in store. O God, where there is pleasantness, give them a realization of their blessings. When there is pain, give them a brave spirit and a confident dependence upon Thy power. When there is work give them the energy to go along with high purpose to the goal in view.

RNS

Yes, it is almost Thanksgiving. Every one of my is "Thanksgiving Day." That does not mean that are all roses and bonbons. There are duties and cl and problems and pleasures. The business of li threatens to obscure the business of loving, and too o we fall short of the "A" and get "D" for a mark. "I are awfully good medicine for a misplaced pride.

Thanks, God, for everything—for Jesus, Thy Son who is our complete assurance and salvation. parents who directed our way along the Way of For a beloved husband who is my constant pilla strength and wisdom. For a parsonage on the g plains and the new little family whose purpose is Great Commission. For another daughter whose course is being charted surely in the halls of a C tian college. For a son who surprises me constantly the same introspective spirit that he had when he as "Why did God make so many angleworms?" For of those that have sustained us in trouble, guided u perplexity, and given us a friendship that passeth understanding.

So give all of us continued grace to be humble, to and keep the "confidence that we have through C toward God. Not that we are sufficient of ourselve claim anything as coming from us, since our sufficie is from God, who has qualified us to be ministers new covenant, not in a written code but in the Sp for the written code kills, but the Spirit gives (II Cor. 3:4-6).

Ministry and Its Inaugural

Harold B. Kildahl

THE FIRST SUNDAY IN ADVENT
November 28, 1954
Luke 4:16-22

was a noteworthy occasion, the inaugural of His istry in Nazareth. It was the beginning, holding hin it the portents of what was to come. In a strict se it was not the beginning, for God the Father had ays intended that it should be; but in a wider sense ministry of our Lord upon the earth was about 'spring into action."

was a noteworthy occasion as we look back upon nd see Him, the Suffering Servant of God, the Sav- of souls, picking up the threads of redemption's y as told by the prophet Isaiah, and applying them Himself. He had come. He had finally come into the ld as promised long years before. The ministry of Lamb of God—to bring peace to troubled hearts, to nt the assurance of forgiveness to burdened sinners, nake strong the weak hearts of men, to bind up the ken spirits of men, and to sing the new song of sal- on for men of earth—this was to begin. Clouds filled horizons of His future, however, and the gathering ms were soon to break around Him. Strange, isn't hat in a city He had known so well, with a people had known long years, a noteworthy occasion should o quickly spent.

He came to Nazareth to inaugurate His ministry of , but the city of friends received Him not. He came o His own, but His own rejected Him and would e destroyed Him. What a struggle love has had; t a contest mercy has known; what a horrid re- ion compassion has passed through as the years e lengthened into generations and the generations ages. Is it very different now? Love and mercy ing together down from the ministry of our Lord His cross are yet spurned, rejected, and lost.

his day in many churches congregations will sing: How Shall I Receive Thee?" It is a good question. ts. We know that Nazareth received Him not. We w that Jerusalem spurned Him. We know that ne fought Him. We know that well-intentioned men made of Him and His ministry a "sweet and ning lullaby." We know that zealots have mis- preted Him. We know that millions even now re- Him. Then, friend—how shall we receive Him? re is but one answer to the question. Receive Him Ie is—as you see Him at Nazareth and on the cross. was a noteworthy occasion back there at Nazareth. as the inaugural. When Christ begins His ministry he hearts of men, in your heart it is likewise a worthy occasion. Amen.

Ministry of Music

Oscar R. Overby

One more stanza to conclude the emphasis on song instruction in our Sunday schools. We left the teacher in charge of the assembly with a new hymn to learn in the short period of ten minutes. If she is efficient, this goal can be reached. Experience and right approach in the use of the rote method of presentation can bring surprising results.

But, you say, we have no such "specialist" to lead our Sunday school in singing. We would reply that the best available talent can well be a specialist in a congregation. First, she should seek all the information and training available. Church music leadership institutes are now conducted throughout the Church for such purposes. Attitude and courage can give the less trained person a good start in this work. Once elected to lead Sunday school song instruction, she must assume a leader's determination to go ahead. Since discipline and attention are vital prerequisites, the teacher can apply the usual methods, and also inspire fellow teachers to co-operate in the music period.

The real test comes when the song has to be introduced. To prepare for this test the teacher must practice at home—learn to sing the song by memory, by phrases, until self-confidence is acquired. If at all possible, the teacher of course should be able to "line out" the phrases for the class to imitate. It may seem hard at first, but a full practice performance at home with an imaginary class may produce wonders.

If she does not feel equal to a solo performance, however, she may play the song through on the piano or an accompanist may be helpful. A word or two about the theme and purpose of the text would be a good starter. The words of the first line are then memorized by the rote method: Teacher-class-teacher-class, etc. Then the corresponding phrase of the tune is played on the piano. Without losing a beat, the class responds by singing the phrase. Continue this procedure, phrase by phrase. Words alone—piano alone—then singing. Do not use the piano with the singing unless absolutely necessary. Parts will have to be repeated several times before the song can be sung as a whole. Then add piano for variation.

Points to check include: exact enunciation and vowel pronunciation of each syllable of text; correct pitch of every note in the tune; correct rhythm; free and beautiful tone; right phrasing; mood and expression. A little experience will go a long way; so to get this vital branch of child nurture started, the untrained teacher must take courage and lead on.

Very "Low" Misdemeanor

The expression "Low Misdemeanor" is evidently a technical legal term. A "high" misdemeanor seems to be more serious under the law than a "low." A story current in the releases of the *Religious News Service* as this is written rather makes one wonder, however, if the word "low" could not be applied in its more usual meaning. The facts seem to be that a certain "Our Lady of Mercy Catholic School" in a California town put on a lottery for its own financial benefit. Two automobiles were to be the chief prizes in a "drawing." School children were sent out through the neighborhood to sell "chances."

So far, unfortunately, there is nothing unique about it. It is tragically true that some Churches (it is not confined to the Roman Church by any means) as well as some secular organizations, do resort to illegal means to get money. What put this case in the news is the fact that the superior of the school, a nun, was promptly accused by the district attorney "of conducting a lottery and contributing to the delinquency of a minor" (i.e., permitting a minor to break the law by selling the "chances"). It is the former charge which is designated as a "low misdemeanor."

What bothers us about this whole mess (and we have no way of knowing how it will turn out) is two-fold. Once again the organized Church is put in the position of appearing before the world as condoning what in an individual would be punishable. Make no mistake about it: if the case is dismissed it will be because the act of lawlessness was committed by a *Church*. We suspect that the same would be the case if a Protestant Church were involved. To us, a religious body is guilty of an exceptionally "low" misdemeanor every time it places itself before the world (a) as condoning that which is basically wrong, not to say evil; and/or (b) when the fact that it is a Church gets for it special treatment. Surely, church people should know better than to stoop that low!

Secondly, it bothers us that a Church needs to resort to anything other than the direct giving of its people to support its Kingdom tasks. We do believe that it is in our day almost impossible to find one of our congregations that goes in for "raffles" and other like methods, borrowed from the world, to keep its coffers full. That, we contend, is because we are becoming "stewardship-minded." How easy it would be to avoid "the very appearance of evil" if we could learn scriptural giving. Can you imagine a congregation which understood and believed I Corinthians 16:1-2 stooping to "low" misdemeanors to raise its needed funds? We can't!

EDIT

Exit

THE AMERIC

The American Lutheran Conference expired Wed day, November 10, 1954. The five bodies which comprised this conference for 24 years all decided convention action, that the time had come for it t dissolved. Therefore, the death of the Conference neither sudden nor unexpected. Truth to tell, its f coming demise has been prophesied for, lo, these n years. We recall editorializing about that some back. We remarked then that if the ALCf is a corp is the liveliest one we have encountered; we rather pected that its situation was parallel to that of M Twain, who read his own obituary and wrote the e who published it that "reports of my death have greatly exaggerated."

Nevertheless, the time came when the ALCf had filled its task in the American Lutheran picture. so the bodies which brought it into being in 1930 sented to its dissolution just 24 years later. The cl convention—it lasted only a day—was not one chara ized by sadness. The American Lutheran Confe made its exit triumphantly.

There are plenty of people who remember the joy which its formation was hailed. The writer of these was a very young pastor at that time. Yet he had in the work long enough to know that the man divisions of Lutheranism were hampering him as p in a Home Mission parish. Now people who had inclined to evaluate a congregation in terms of nat background, discovered that the church body to w they had belonged elsewhere and which had no co gation in the city to which they had moved, was in trinal fellowship with a congregation there. It w great day for Home Missions when the Conference into being.

There was a fine program of federated work, too many years. Student Service, Parish Education, H Education, Social Work, etc.—each area had its " mission," and each carried on an intersynodical gram of co-operation. In the practical field, the was a going concern.

More important still was the fact that the five b involved—American Lutheran, Augustana Luth Evangelical Lutheran, Lutheran Free, and United gelical Lutheran—drew closer and closer together.

IALS

antly

CONFERENCE

ıld it otherwise? On the level of officialdom, the lead- of these various bodies sat around the conference le, prayed together and planned together. At the ıgregational level, the pastors and people came to ow one another intimately.

short, the dreams and prayers and hopes which ved our fathers when they brought the Conference o being were fully realized. At the constituting con- ıtion in Minneapolis in 1930, Dr. Hein, president of American Lutheran Church, who was convener of convention said:

'At the dawn of the present century, the Lutheran urch of America was externally one of the most dis- ɔted Churches in the land. Lack of unity, lack of operation among Lutheran forces, was one of its tstanding sins, a sin crying to heaven, and a crime ainst the Church. Many of our Lutheran people un- singly prayed for peace in the Lutheran Zion, and ny labored for unity. Realizing that internal unity the pre-requisite of external union, the synods repre- ıted at this gathering first of all tried to ascertain ether this internal unity was present. Various col- quies showed that there was internal unity. As a ult, the synods that had not done so before officially ognized one another as brethren in the faith and ablished pulpit and altar fellowship. Being one in the th and realizing their common interests and responsi- ities, they finally resolved to join their forces in a leration to be called *The American Lutheran Con- ence.*

'This federation is not to be a super-church which ll endeavor to direct the affairs of the constituent ıods, or in any way interfere with their own particular rk. It is to be a defensive and offensive alliance, a theran army, under the banner of the Cross, ever dy to defend the precious heritage of the Reforma- n, the faith once for all delivered unto the saints, and wage war against the powers of darkness, which pos- ly more than ever before threaten the Church and the tion. It is to be an agency for the performance of such rk in the Kingdom of God as is our common task, ıich, however, individual synods cannot do in such a y as to meet even the most urgent demands. These the objectives of the proposed federation."

Why, then, did the Conference have to die? Two facts of contemporary Lutheran history in America give the answer.

In the first place, the growth and development of the National Lutheran Council made the co-operative, practical work of the American Lutheran Conference unnecessary. True, the NLC was in existence in 1930. However, its scope was limited, and perhaps it had become a bit somnolent. The outbreak of World War II brought it to life and caused its expansion at a rate that the founders of the ALCf could not possibly have foreseen.

Little by little, the NLC, which includes in its membership all five of the ALCf bodies, took over the co-operative efforts of Student Service and Home Missions, of Welfare, and of Foreign Missions. The co-operative program of work confined to the ALCf actually ceased several years ago. That phase of the program had, in other words, come to the end of its usefulness.

Secondly, four of the five bodies of the Conference are about to merge. God willing, in a very few years, the American Lutheran Church, The Evangelical Lutheran Church, the Lutheran Free Church, and the United Evangelical Lutheran Church will go out of existence, and in their place will be a new merged Church. In other words, that external unity of which Dr. Hein spoke is now about to be realized still more intimately as far as four of the five bodies are concerned. Then there will be no need for maintaining the Conference as an outward manifestation of an inner unity.

So we insist that the American Lutheran Conference makes its exit from the scene of Lutheran life in America triumphantly. An inner unity existed among the bodies making it up. That inner unity demanded outward expression. Therefore the Conference came into being. God honored it by using it. It accomplished its purpose. Its niche in Lutheran history is awaiting it. We thank God for what it has accomplished and eagerly seek to know His will for the future of the Lutheran Church in America.

It is not necessary to go into detail as to the actions of the dissolving convention. The one-day meeting was largely devoted to a summary of the years the Conference has been in existence. Each Commission's work was reviewed by some person who has been closely connected with it. Speaker at the closing banquet was Dr. Schiotz. Brief greetings were brought by the presidents, past and present, of the five bodies which have held membership. One special resolution was adopted at the very close which has more than passing significance. We shall devote some space on these pages to that resolution next week.

The Cover has "a new look."

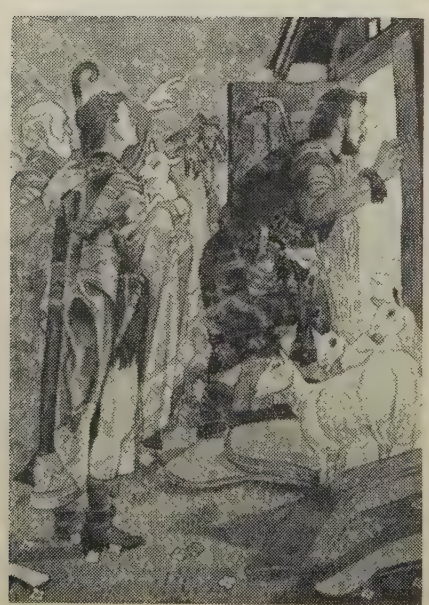
Ch

F

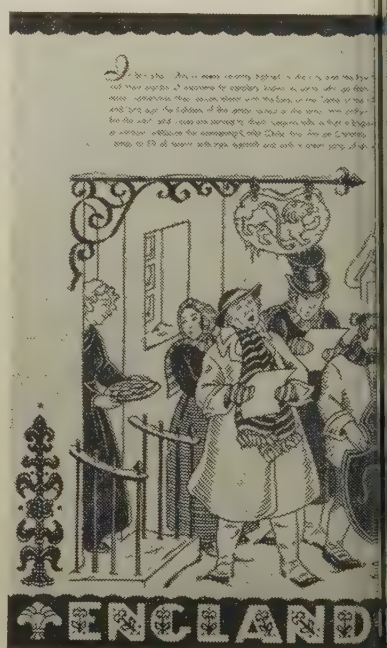
The "regulars" have found something to argue al
concerning 1954's *Christmas. Christmas,* italicized,
fers, of course, to "An American Annual of Christ
Literature and Art," Edited by Randolph E. Hau
(Published by Augsburg Publishing House. Gift edi
$1.25; Library edition, boxed, $2.50). The "regulars"
those who buy *Christmas* every year, have been doin
for years and years, and, more likely than not, ha
more or less complete collection of the volumes.

The argument is caused by a somewhat drastic cha
in the cover. In fact, it is a two-fold change. Instea
the reproduction in full color of a Christmas paint
the editor has this year chosen to use two Kodachron
the front cover shows three carollers about their jo
Christmas Eve avocation; the back cover is a lo
campus scene from St. Olaf College. And a new pro
has been used whereby a plastic sheet is laminated
the pictures. It gives a high-gloss finish and brings
the colors marvellously.

We don't care who wins the argument. All we k
is that Christmas this year seems to be more colo
than ever. Its editor disputes that. "It just looks
way," says he. Perhaps so, but we'll stick to our po
never has this beloved volume brought Christmas in
traditional colors as beautifully as this year.



The Visit of the Shepherds—Davidsen



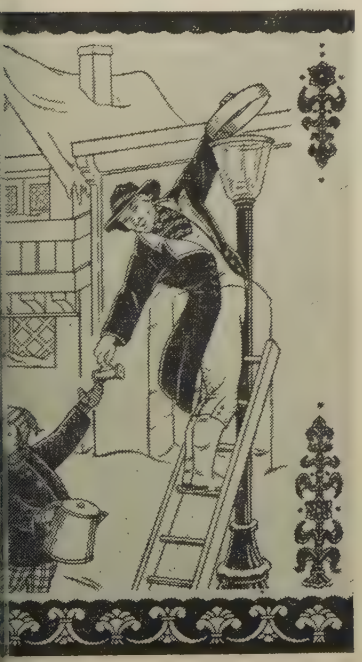
The custo

ias

addition to the cover, the following art features worthy of more than passing note: a painting, "The of the Shepherds," by Trygve M. Davidsen; a s of six watercolors (we assume that that is what are) by Gustav Krollman, illustrating the traditional el stories of the season: a series, also six, of pastel hes by Sada Jones (the text by Melva Rorem) of stmas customs in Norway, England, Sweden, Den-, and Switzerland; some uniquely beautiful black-white pen sketches by Francis Lee Jaques, illustrat-an article on "Our Wild Christmas Trees," by Flor- Page Jaques; a painting, "Canadian Yuletide," by net Hazard. Partly art and partly humor is the on, "Home for Christmas," by Lee Mero. Again he s us back to days that are gone but certainly not otten by those old enough to have lived them: stmas journeyings, by stage, by ship, by train, yes, behind a yoke of oxen. If this series, which has going on in *Christmas* now for not a few years, is reprinted in book form, we predict that it will be st-seller.

ne music section (always a favorite with this re-er) is especially appealing this year. The choice of stmas carols and hymns was made by Ruth Olson ugsburg's music department, and the annotations

One of six illustrations by Gustav Krollmann



trated

A pen sketch by Francis Lee Jacques

are by Miss Melva Rorem of the editorial department. Illustrator is Frank Kofron (of whom more later). The ten carols and songs cover, in time, a period from the Fourth Century to modern days. Some of the hymns are universal favorites, others will be new to many.

Poems, articles, and stories, as usual, abound. Helen Acker tells about "The Bronze Doors of Ghiberti," illustrated by photographs. Adalbert Raphael Kretzmann writes about "The Church of the Nativity," which he has recently visited. The article on "Christmas Tree Lights and Ornaments" by Lillian S. Graham and Marjorie Wackerbarth ushers the reader into a world of glass manufacture most of us probably did not suspect existed. There is a historical, or quasi-historical, sketch by Zylpha S. Morton; a lovely little story by Gertrude Doederlein. And what volume of *Christmas* would be complete without a poem by Grace Noll Crowell?

That is about it—a Christmas volume beautiful beyond words; rich in content. And, as always, distinctly and avowedly Christian. Never in all these twenty-four years has Dr. Haugan forgotten his basic principle: Christmas is a religious festival, and *Christmas* must reflect that characteristic.

The name of Frank Kofron appeared a few paragraphs back. Let this be said about him: few men know type and lay-out as he does. For years and years he has been one of Dr. Haugan's counsellors and the volume is always the more beautiful for it.

But from beginning to end, the volume is what it is because of the creative ability, the intimate knowledge, and the fine discernment of its editor—Dr. Randolph E. Haugan, who someway manages to combine in himself the characteristics of brilliant executive, master printer, and creative artist.

What the Papers Did Not Tell

(Continued from page 1078)

women could hardly believe their eyes or express their joy.

Did any of the reports which you have read say anything about other costs to many East Zone Christians to get to the Kirchentag, or what the future cost of many of them may be? An intelligent East German Christian said to me, "I think that what is going to happen after the Kirchentag is over is that Communist authorities are going to make a record of all the youths who went to the Kirchentag and they will some day be made to suffer."

One final thing the reports you have read, I believe, have not sufficiently emphasized: The Lutherans of America should not cease to beseech the Lord for the Christians of East Germany, that they do not lose hope entirely and give up, and, furthermore, the Lutherans of America should not fail to support abundantly with their money the work of Lutheran World Actio spite of the hindrances which the Communists co ually lay to the giving of our help to the Church i East Zone, help can be given in many ways, an need is great.

Fortnightly Review

Fredrik A. Sc
President

Just before I left New York enroute to the a meeting of the Commission on World Missions o Lutheran World Federation, I received a telephon that broke some good news that should be shared our people. The voice at the other end of the lin that of Dr. Raymond Olson, our director of Stewar —the man whom the Church has made responsib reminding all of us of the stewardship we owe the who has made us His own that we might be His f workmen.

In one of Dr. Olson's desk drawers there are s pieces of cardboard a little larger than an ordinary head. On these are mounted graphed sheets of paper that show the daily record of our congregati their giving response to the work voted by the co tion for 1954. In prayer and faith Dr. Olson watch story told by the graphed sheets much as a f watches the progress of fields he has sowed. For s weeks now the graphed sheets have shown 1954 b olence contributions a little ahead of 1953. But th theran World Action gifts have been lagging Olson's telephone call was prompted by the firs when the LWA line curved up to show gifts sl ahead of 1953. As of today—November 1—the f are as follows: 61% has been received in 1954 in parison with 60.6% at this same date last year.

In the Commission on World Missions meetin was in session at Hoekelum, Holland, October consideration was given to a number of mission p that must be supported through LWA giving. M our people would be surprised to see the care with requests for help were scrutinized, committees w late into the night, paring off here and there, in to get needs and requests squeezed within the t funds that are available. The budgetary pain encou in getting requests down to where no deficits w acquired sharpened the joy that comes when our provide what our Church has promised.

The most important part of the budget year re but God has given us the cloud no larger than a on Dr. Olson's graph sheet. We believe that unde it will grow and that the rain will be ample (I 18:44). To Him who supplies the means and mo to do His bidding be the glory and honor, no forever!

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE SECOND SUNDAY IN ADVENT

Lesson: Isaiah 11:1-5

The Gospel: Luke 17:20-30

Monday, November 29
WORK AT IT!
Read II Peter 1:3-11

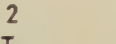
Therefore, brethren, be the more zeal-
to confirm your call and election, for
ou do this you will never fall.

eter would have us know that being a
stian is not a simple matter. Just be-
e we are saved by faith in Christ, that
-not mean that we cannot fall away
n Christ who saves us. Staying saved
ot as easy as "falling off a log."

or that reason he reminds his readers
they must work at their Christianity.
y must be watchful, they must grow,
must apply themselves, they must be
ous to confirm their call and election.
y must never get the feeling that their
istianity is so solid and sure that noth-
can happen to it. For this is what
n is waiting for: when the guard is
n he gets his damage done.

Work at your faith! Read the Bible!
r! Go to church! Meditate on the
gs of God! Live each hour with God!
n you will not fall away from Him.

Remind me, O God, there is danger all
way. But keep me close to Thee.
en.



Tuesday, November 30
LIVE EXPECTANTLY
Read Luke 17:20-30

"So will it be on the day when the Son of man is revealed."

Jesus said that when He comes again in glory many people will be caught by surprise. They will not be ready for Him. He will come as an unwelcome interruption, just as it was in the days of Noah and in the days of Lot. The people were engaged in all manner of earthly pursuits with never a thought for God.

Because a Christian knows that Jesus is coming again he lives expectantly. Because he has Jesus with him in his everyday life, His coming can never be an unwelcome interruption. For when Jesus comes, whether it be to the individual at death, or to the whole world at the end of time, it will be His appearing in reality —He Who has been believed in by faith. His coming to believers will be welcome for they have lived with Him and served Him, and have been mindful of Him. And since their lives are in Him it does not matter whether He comes today, tomorrow, or a dozen years from now.

Wednesday, December 1
JUDGMENT
Read Malachi 4:1-6

"For behold, the day comes, burning like an oven, when all the arrogant and all evil-doers will be stubble. . . ."

The Bible is full of references to the judgment of God, and to the fact that one day all people shall stand before Him to give an account of their lives. This truth should make us sober, and cause us to look into our own hearts and see whether we are at peace with God. If we are saved now, we need not spend our time in fear of the judgment to come. If we are numbered among the "arrogant and the evildoers" we are in great danger and need to accept the salvation God has prepared for us in Christ.

Malachi describes the joy true believers have when he says, "You shall go forth leaping like calves from the stall." For them the end of time will bring wondrous release from the flesh and the trials and temptations of life. To believe now means to be happy and blessed both now and in eternity. The life with Christ is life indeed! It is freighted with promise of the life that now is, and for the life that is to come.

Thursday, December 2
THE GOOD FIGHT
Read I Timothy 6:11-16

ight the good fight of the faith; take
of the eternal life to which you were
d. . . .

hese are words straight from the
lder. Paul says them to Timothy, and
ll who are followers of Christ. They
meaningful words—"fight"—"take
of the eternal life." He wanted Tim-
to know that the requirements were
. He had found that out himself, and
re he was through he did tell his
ers that he had fought the good fight,
ad finished the course.

he English clergyman and poet, Stud-
-Kennedy, said that when he finished
life and stood before his Maker he
gined that God would say to him
ething like this: "Well, what did you
e of it?"

n a sense, God will ask that question
veryone. And how good it will be for
e who can say: "I fought the good
t of the faith; I took hold of the
al life to which I was called!" And
will know by the marks they bear.
se who fight for any cause always
y scars.

Friday, December 3
SIGNS
Read Matthew 24:1-14

"Tell us, when will this be, and what will be the sign of your coming and of the close of the age?"

The Disciples wondered when the world was coming to an end. They asked Jesus, and He told them there would be signs, such as the appearance of false Christs, wars, unrest, great falling away from the faith, false prophets, coldness in the church, and great wickedness. But, through all of this the Word would remain, and when the Gospel was preached throughout the whole world, then the end would come.

While sincere Christians know that all the signs are in, they do not make predictions that Christ is coming tomorrow, or the next day. They know that the time of His coming is a secret held fast in the heart of God.

Christians take courage from the fact that the signs Jesus spoke of have come true. These point to the fulfillment of God's plan; the only plan that carries His children over into eternity. Let us make sure that we *rejoice* in the signs of the times.

Saturday, December 4
LISTEN!
Read Deuteronomy 18:15-22

"The Lord your God will raise up for you a prophet like me from among you, from your brethren—him you shall heed. . . ."

Moses told his people that after he was taken out of this life, another prophet would be sent to lead and instruct the people. The Lord would see to that they would never be without this leadership. In turn, the people should listen to what the leader or the prophet had to say.

All through the ages God has provided prophets whose work it has been to instruct the people, to warn them and encourage them. Today, there are many prophets. Every pastor is a prophet; every witnessing Christian. And if these prophets declare the Word of God, they bring the message God wants man to hear.

It is a part of God's design that prophets are put in this world. People need constantly to be reminded of sin and grace and eternity. Many times a prophet is unpopular because he speaks the truth. Sent from God he can do none other than this.

Make us good listeners, O God. Amen.

Here Are Your

Schools and Colleges

Edited by the
Division of Higher Education

(Fourth in a Series)

Dr. Joseph L. Knutson
President of Concordia College

THIS IS CONCORDIA

J. L. Knu

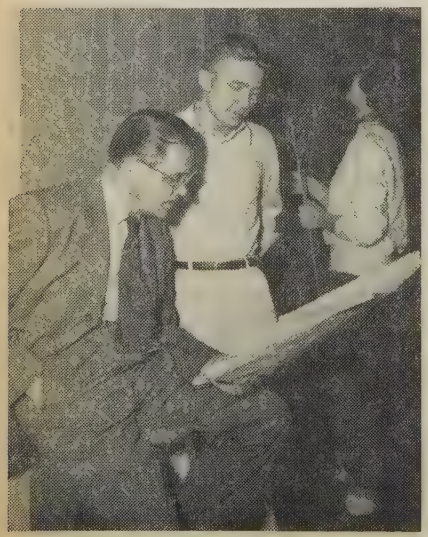
Perhaps the first thing that strikes one after studying Concordia College is its unique location. It is at the very nerve center of an area in which one-third of the membership of The Evangelical Lutheran Church is to be found. This is a far-flung dominion, but all types of transportation facilities make Fargo and Moorhead accessible. A major railroad rightly calls its line through Fargo-Moorhead, "Main Street of the Northwest."

As colleges go, Concordia is young; but it is about as old as it can be, considering the territory it serves. The Red River Valley was settled primarily in the 1870's. Land was still being homesteaded in North Dakota and Montana during the first part of the present century. Concordia was established as an academy in 1891, so it actually has grown up with the territory it serves.

The vanguard of immigrants into this area were English people. An Episcopal school was opened in Moorhead in 1880 under the name of the Bishop Whipple School. These Englishmen were entrepreneurs who made a significant contribution assisting the non-English speaking immigrants in getting established.

The dominant group of immigrants into the Red River Valley was from Norway, and this is also for the entire State of North Dakota. These people a pronounced religious bent and after establishing hc and churches, began to talk about building a Chris school. A group of them, headed by Pastor J. M Ness, purchased the Bishop Whipple School, which closed because of the lack of students.

For many years Concordia had a very flexible c culum. Besides the basic secondary subjects, such tical courses as domestic science and business met were taught. In 1892 a school was established at Fe



Pictured above at right is the Concordia College Choir, which is directed by Professor Paul J. Christiansen. Of its 1949 appearan the famed Nidaros cathedral in Trondheim, Norway, one Norwegian critic said, "Such superb singing has never before been hea this latitude." Also pictured above is Professor Cyrus Running, head of the college art department. Work has already begun or annual Christmas concert which is produced jointly by these two departments. Thousands of people are expected to fill the enor gymnasium-auditorium on the nights of December 10, 11, and 12 as the magnificent production of the annual Christmas conce presented.

s which was called Park Region Luther College. To
n with this was the same type of school as Concor-
The pressures of the new century made it imperative
Park Region to get into the collegiate field and the
bachelor's degrees were granted in 1912. This same
ational development took place at Concordia, which
ted the first bachelor's degrees in 1917. The two
ges were legally amalgamated in 1917.
ter World War I Concordia College experienced
d growth and all who knew the institution opti-
ically predicted that it would soon become one of
largest colleges of the Church. This prediction was
ect, but the financial crisis of 1929 and the severe
ght period of the thirties altered the picture con-
ably, and for a few years Concordia had to battle

nts meet with Professor R. E. Fuglestad, head of the biology
tment.

s existence. With the economic recovery of the area
ordia has again made tremendous strides.
1937, Fjelstad Hall, a dormitory for women, was
pleted. The college procured several valuable bar-
and much equipment through government agen-
following World War II. A gymnasium-auditorium
dedicated in October 1952. During the past two
, the older buildings on the campus—the Main,
Hall, South Hall, and Old Library—have been
bished and a sprinkler system installed in the dor-
ies.
order that the future of the College not be jeopard-
the year 1955 should see the construction of three
buildings on the Concordia campus. They are, a
y, a music hall, and a dormitory for women. Plans
new library have been prepared and construction
begin shortly.
e long-range development program of the college
for the construction of other buildings at a total
of $4,800,000. These buildings and proposed dates
npletion are: Library, Music Hall, and Dormitory,
Heating and Power Plant, 1957; Classroom and
nistration Building, 1958; Science Hall and Dor-

" 'COBBERS'—many a time perhaps have the bearers of that monogram sought the origin of their traditional and collective name. This term can be traced through nearly all of Concordia's forty years. At the time of the college opening in the nineties, the campus was not a part of Moorhead's beautiful residential section, as it is today. Indeed, the campus was neither as large nor were the buildings as numerous. As a matter of fact, I. F. Grose, the first president, states that the lone building, the present Ladies Hall, was surrounded by corn fields on three sides. Due to this setting of the institution, the Concordians when they made their way to the downtown district, were greeted as "Corncobs." Later development of the term resulted in Concordia 'Cobbers.' "—From PIONEER PATHS, published on the occasion of the Fortieth Anniversary of Concordia College on October 30, 31, and November 1, 1931.

mitory, 1961; Chapel, 1964; Athletic Enclosure and Stands, 1967; and Commons Building, 1970.

The Evangelical Lutheran Church has been more successful in holding its original immigrant group and in winning those of other backgrounds than any other Lutheran synod in America. The reason for the unique success of our synod is generally attributed to our program of Christian higher education. Our colleges have not only recruited and trained an adequate Christian ministry, but they have also implemented in a marvelous way the Reformation teaching of the spiritual priesthood of believers by sending out into all honorable vocations an intelligent, consecrated Christian leadership. Our Colleges speak both from the pulpit and the main street. There is no enterprise where the bread that has been cast upon the waters has come back so bountifully day after day and year after year.

Residence of the president of Concordia College

Here and There on the Christian Front

Edited by Raymond M. C

URGES CHANGE IN SCHOOL PRINCIPLES

A revision of all public school curricula to root out "secularist and humanist" principles was proposed by Dr. Eugene Carson Blake of Philadelphia, speaking at the annual meeting of the New York State School Boards Association. Presenting a plan to reclaim religion in American education he called for continued support of private education under religious and other auspices. Most important, he believes, is the maintenance of the independent colleges and universities.

Dr. Blake also included in his plan the requirement that those who believe in God use "all legitimate means to reintroduce into public education that simple belief in God which still is the only safe foundation of American freedom." He said, "My proposal envisages the reworking of the whole public school curriculum from primary grades to university levels and in all subjects to root out the secularist and humanist assumptions on which, at the present time, it is too largely based."

"Either a fascist religion of the American State will finally become the value-producing core of the public school curriculum, if God is not reintroduced to the curriculum," he said, "or else Communism will subvert and confuse Americans by insinuating its values into the heart of public school teaching. Teachers today are so bound by fear that they dare not even hint of their personal faith, in the classroom. The only teachers really free to teach their own faith are unbelievers."

WOMAN NEGRO MINISTER

RNS Photo

Mrs. Ozie G. Wattleton, the first Negro minister to serve an all-white congregation of the Church of God (Anderson, Ind.), is greeted by church-school children at Columbus, Nebraska. Members of the congregation say that she has brought new life to the group since becoming its leader. Mrs. Wattleton, her husband and their daughter are the only Negroes in the community of some 10,000 persons.

AGRICULTURE AND FAITH

Rep. Clifford R. Hope of Kansas believes that if we look deep enough we will find "that agricultural failure and land neglect are due to a lack of faith and spirit by the people." He made this statement to the National Convocation on the Church in Town and Country, held at Salina, Kansas.

"No man can be careful of his soul and at the same time careless of his land," Rep. Hope said. "The strength of the rural church and the good it has done and can do is tied directly to the land. A farmer who loves the land will use his profit to enrich it and also will enrich the lives of others who enjoy the abundance it produces. A man who acts rightly toward the earth is more likely to act rightly towards his neighbor."

He added that men and women who work close to the soil make the greatest contribution toward strengthening the moral fiber of the nation because they are "closer to nature and closer to God."

RELIGIOUS CHRISTMAS CARDS

Twenty per cent of an estimated 1,750,000 Christmas cards to be mailed this year will be of religious design, a spokesman for the industry has said. This is an increase of 300% over the number of cards with a religious circulated ten years ago.

The trend indicates steadily gr popular support of a "Keep Chr Christmas" campaign, conducte operatively by religious leaders greeting card manufacturers.

The Department of Evangeli the National Council of Churches, menting on the use of Christmas called them "an important mea evangelism. Christmas should Christ-centered time of rejoicing recognize that this whole matt molding public opinion is an imp factor in our campaign to make

CORN PROJECT FOR MISSIO

RN

Four-year-old Kathy Ching presents Rev. Lavern Peterson of the Seven Adventist Church in Covina, Californ first ear of decorative Indian corn gr a Lord's Acre Plan to help the C missions project. Some 400 ears rais Mrs. Pearl Nicholson, a church m from an initial investment of only four will be sold for holiday decoration proceeds will be given to the Church sions. Under the Lord's Acre Plan, members cultivate an acre of land, o and sell a farm animal, and prese proceeds to a church.

SPEAK OUT ON SOUTH AFRICA

The British Council of Churche made a strong denunciation of Africa's treatment of her native ity and has taken steps to dete

English religious groups could the South African Churches. A ution adopted at the Council's -annual meeting called the South can government's apartheid meas- "an offense not only against hu- rights, but also the divine law as orth in the Bible."

ne Council asked the Archbishop Canterbury, in consultation with ers of other English Churches, to up a special group "to advise the rches at an early date concerning ortunities for action which would gthen the Churches in South Af- "

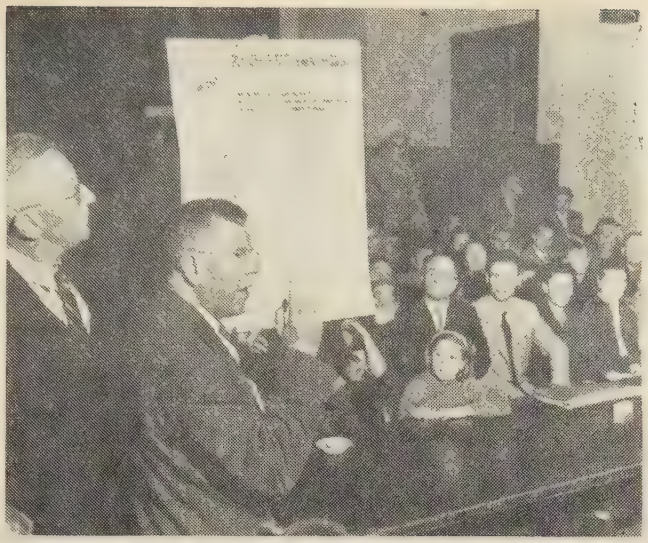
few days earlier the Archbishop Canterbury, addressing the fall ses- of the Convocation of Canterbury, charged the South African govern- t with totalitarianism through its tating of the methods of Commu- government and control." He con- ed, "It is grief beyond measure to hat—just at this moment—all por- in South Africa point to a relent- pursuit of a policy toward the na- population which is regarded by ost all Christian opinion outside of the Dutch Reformed Church, nChristian in principle and bound, he long run, to be catastrophic

ELICOPTER BRINGS CROSS

RNS Photo

icopter was called into service to help en install a cross atop the tower of church in Avasta, Sweden. Attached plane by wire, the 400 pound cross ken aloft and as the 'copter hovered the tower workers set it in place.

REFUGEE ASSURANCES



RNS Photo

A large poster inscribed with names of church leaders who have given personal assurances for jobs and housing for future refugees is displayed by Church World Service officials at a meeting in New York attended by religious and government officials. The gathering, called by CWS, included 150 church representatives from 11 states. Holding the scroll are Roland Elliott, director of CWS Immigration Services (left); and Dr. Wynn C. Fairfield, CWS Executive Director. The meeting was called to help speed plans for the resettlement in this country of 209,000 refugees from overseas under the 1953 Refugee Relief Act. It was stressed at the meeting that American-sponsored job and housing assurances for the newcomers are needed to put the program into high gear. As evidence that the Churches mean to see that these assurances are given, the signed scroll was presented. Before the meeting ended the empty spaces on the poster were filled in.

in its effects. Each detail of the application of the policy of apartheid (separateness) seems to us a fresh violation of Christian principles and common justice."

WORTHY OF NOTE . . .

Thirty-eight new Greek Orthodox churches have been built in the U. S. in the last two years, according to Archbishop Michael, head of the Greek Orthodox Archdiocese of North and South America. This now makes 348 such churches. Membership has grown to approximately 1,000,000. . . . A greatly increased emphasis on youth work is planned by the Greek Orthodox Church, including the formation of a national junior youth organization, a re-examination and revision of the Sunday school program, and other measures. . . . Members of First Methodist Church of St. Charles, Illinois voted unanimously to give their former church and parsonage to a neighboring Lutheran congregation. The outright gift of the $85,000 plant went to St. Mark's Lutheran Church, a Missouri Synod congregation. The gift is believed to be without precedent. . . . Career clinics in colleges are seen as effective means of recruiting church workers, in the eyes of national agencies of The Methodist Church. Last year 69 vocational conferences were held by this Church in the U. S. with an attendance of 6,000 young people and 750 adult leaders. . . . Prime Minister R. S. Garfield Todd of Southern Rhodesia recently was inducted as president of the All-Southern Africa Convention of the Disciples of Christ at a meeting in Johannesburg. Prior to his appointment as Prime Minister he had served nearly 20 years as a leader of Disciples missionary work in the colony. In his presidential address he spoke of the unfinished task of Christian missions in Southern Africa. . . . Bernard A. Confer, executive secretary of Lutheran World Relief, has been re-elected chairman of CRALOG, the Council of Relief Agencies Licensed for Operation in Germany. He reported that the 19 member agencies have shipped 295 million pounds of food, clothing and other relief supplies valued at nearly $100,000,000 to Germany since CRALOG was established in 1946.

Thanks Be to God

(Continued from page 1076)

and consistently in harmony with our holiest life as are the annual Thanksgiving Day proclamations which issue from the White House. To read those documents is to get a quick review of the last 80 years of our history. Many of them list in detail the timely and special reasons for which citizens ought be grateful. Abraham Lincoln, who revived the celebration of the day, pitched his proclamation in the key in which his successors have sung. Without exception they cry out: "Thanks be to *God!*" Some excerpts:

Lincoln: ". . . I do therefore invite my fellow-citizens in every part of the United States . . . those at sea . . . those sojourning in foreign lands to observe the last Thursday in November next as a day of thanksgiving and praise to our beneficent Father who dwelleth in the heavens. . . ."

McKinley: "In remembrance of God's goodness to us during the past year, which has been so abundant, 'Let us offer our thanksgiving and pay our vows unto the Most High' . . . "

Roosevelt, Theodore: "We live in an easier time and more plentiful times than our forefathers, the men who with rugged strength faced the rugged days; and yet the dangers to national life are quite as great now as at any previous time in our history. It is fitting that we should . . . set apart a day for praise and thanksgiving to the Giver of Good. . . ."

Wilson: "In a spirit of devotion and stewardshi should give thanks in our hearts, and dedicate our to the service of God's merciful and loving purp

Roosevelt, Franklin D.: ". . . to set aside in the au of each year a day on which to give thanks to Alm God for the blessings of life is a wise and reveren tom. . . . It is fitting that we should again observ custom. . . ."

Eisenhower: "On that day let all of us . . . bow b God in contrition for our sins, in suppliance for wi . . . , and in gratitude for the manifold blessing has bestowed upon us and upon our fellowmen."

The Faith Monument at Plymouth, Massachu makes such a proclamation in stone. The heroic f Faith, holds the Bible in her left hand and point right hand Godward. In that posture, facing the waters of the Atlantic, she seems to say imperiousl obedience to this Word of Truth, thrust your th givings upward to God!"

In the Thanksgiving season of this bountiful Ye Grace why not introduce a new symbol for the a symbol that keeps the central meaning in the Albrecht Durer's *"Praying Hands."* They call out 'men pray everywhere, lifting up holy hands' in and thanksgiving to our heavenly Father for His failing goodness and mercy." Surely, the day gives finest blessing when we echo the prayer of C *"Father,* I thank *Thee."*

Within the E.L.C.

GROUNDBREAKING AT WITTENBERG, WIS.

As the first step toward the erection of a new building at the Homme Home for the Aged at Wittenberg, Wis., ground was broken Sunday Sept. 26th. The Homme Home is the oldest institution of this type in our Church, having been established in 1882 by the late Rev. E. J. Homme. The accompanying picture shows Ingvald Larson, the present superintendent, turning the first shovel-full of ground. Others are, left to right: Ralph Larson, president of the board; Mrs. Raymond Peterson, secretary; Luther Englund, board member; and the Rev. Leon Holm of Wittenberg.

PERSONS

The Rev. J. E. Rommereim w minate his pastorate at Walnut G Minn., by Jan. 1 and move to G Grove, Calif., to establish a Hom sion congregation there.

The Rev. James B. Hofrennin came the senior pastor of Zion Cl Brooklyn, N. Y., Nov. 1.

The Rev. Martinus E. Silseth merly an army chaplain, is now relations director of the Lutheran fare Council of Metropolitan York City.

The Rev. Clayton Engan, Chip Falls, Wis., has accepted a call Fisher-Bygland parish in northern nesota. He will move there abo middle of January.

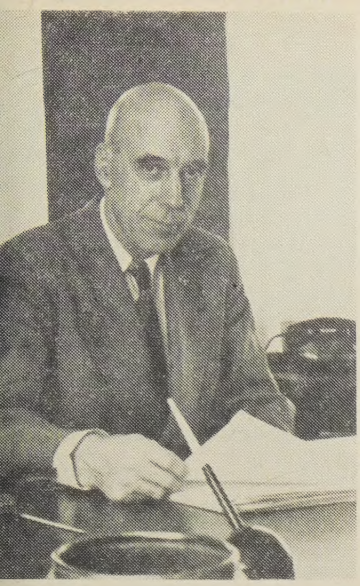
Mrs. Helen Halvorson Schmidt of the Rev. Frederick I. Schmidt, dent of the Eastern District, died 5, 54 years of age. Burial took pl Madison, Wis. on Nov. 8. Ob later.

DISTRICTS

Southern Minnesota

Austin, Minn. St. Olaf Churc ish of the Rev. A. L. Swenson, h

LUTHER COLLEGE DEAN SENTED THE PREUS AWARD



lando W. Qualley, dean of Luther e, Decorah, Iowa, was given the D. Preus Award at the college chapel Oct. 29 for outstanding scholastic ministrative service. The award ($500, by the Lutheran Brotherhood) was ted by the chairman of the Brother- board, Mr. J. A. O. Preus, a former ota governor. Dr. Qualley has been f the college since 1946. Prior to that e served as vice president of the for ten years, and was professor of l languages from 1918 to 1936.

its daughter church in Austin, Saviour's Church, some city lots enting a value of $16,500. These e a part of the St. Olaf Church's ment in launching a new church city.

Dakota

ot, N. Dak. First Lutheran h, parish of the Rev. H. B. Kil- Jr., received 100 new members 1. On Nov. 28 it will celebrate entieth anniversary. Guest speak- l be Dr. T. F. Gullixson, who ly served this parish. After being ively remodeled, the parsonage of urch held "open house" on two ys, Oct. 10 and 17.

Mountain

rad, Montana. Pondera Valley n, parish of the Rev. Benjamin akestad, observed its 40th anni- Sept. 25-26. Festival speaker istrict President Daehlin. Other rs were two former pastors of the Harold M. Engh and Ocee n, and also two Great Falls Cir- astors, Olaf Borge and Orin son. At a recent Sunday school s' conference of the circuit, held

LUTHERAN VESPERS

The Lutheran Vespers network, a weekly broadcast under the auspices of the ELC Division of Evangelism, now carried over fourteen stations desires to reach even wider areas. Congregations, organizations or individuals wishing to sponsor this broadcast should write either the Rev. H. R. Gregerson, Director of Lutheran Vespers, Sioux Falls, S. Dak., or Division of Evangelism, 422 S. 5th St., Minneapolis 15, Minn. Its present radio log is as follows:

Station	City—State	Time	Kilocycles
KIHO	Sioux Falls, S. Dak.	9:30 p.m.	1270
WNAX	Yankton, S. Dak	9:30 p.m.	570
WGN	Chicago, Ill.	10:45 p.m.	720
WDGY	Minneapolis, Minn.	10:30 p.m.	1130
KSJB	Jamestown, N. Dak.	9:30 p.m.	600
WDOR	Sturgeon Bay, Wis.	4:30 p.m.	720
WJMC	Rice Lake, Wis.	4:30 p.m.	1240
KLWC	Decorah, Iowa	4:30 p.m.	1240
KRKO	Everett, Wash.	9:30 p.m.	1380
WCAL	Northfield, Minn.	4:00 p.m.	770
CJOR	Vancouver, B. C.	8:30 a.m.	600
WWOC	Manitowoc, Wis.	4:30 p.m.	980
KODI	Cody, Wyo.	6:00 p.m.	1400
KFGO	Fargo, N. Dak.	9:30 p.m.	790

in Conrad, guest speaker was Prof. C. R. Narveson, representing the ELC Board of Education.

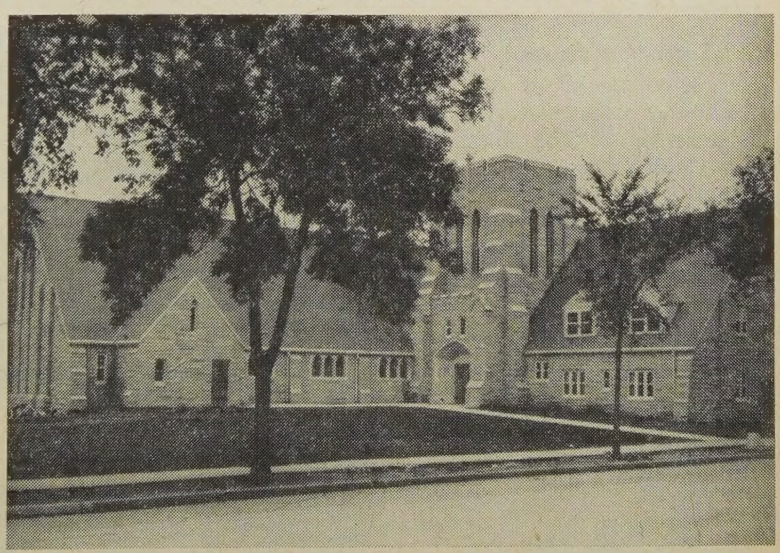
Pacific

Grayland, Wash. Two Harbors Church, a Home Mission congregation organized in July, 1953, conducted a groundbreaking service Sunday afternoon, Oct. 31, marking the beginning in the erection of its church building. The Rev. Leslie Otterby is the pastor of this parish.

Mount Vernon, Wash. Having earlier met together with the Lutheran Daughters of the Reformation, the Lutheran Children of the Reformation of North Puget Sound circuit met in this city Oct. 10 for the first time in separate convention. Speaker was Dr. Betty Nilsson, a former medical missionary to India. A gift was sent to the Concrete Sunday school.

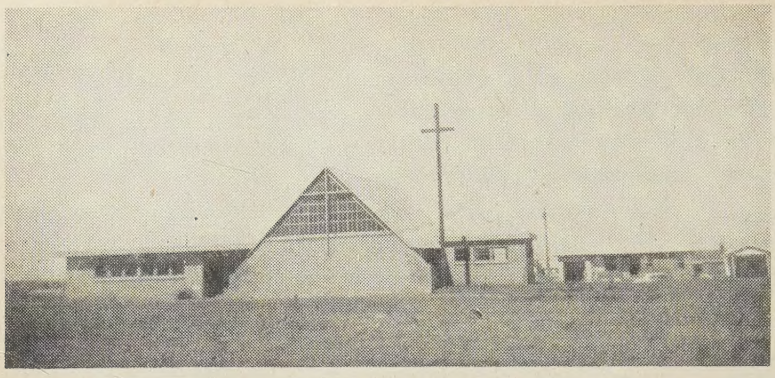
Portland, Oregon. A Preaching-Teaching-Reaching mission conducted jointly by National Lutheran Council churches of this area had as its beginning a Reformation rally held Oct. 31

NEW CHURCH DEDICATED IN SOUTH DAKOTA



The photo above is the new church building of St. John's Lutheran Church in Webster, S. Dak. The new church was dedicated September 26 by Dr. L. A. Pierson in connection with the church's 70th anniversary September 24-26. Pastor of St. John's is the Rev. C. M. Grindland. The typical parish type church of English Gothic design is built of Mankato limestone with Indiana limestone for trim. The nave will seat approximately 414 people, the rear parlors, 100, and the balcony above, an additional 100.

NEW TEXAS PARISH DEDICATES CHURCH



Pictured above is the first unit of the Prince of Peace Church, a Home Missions church lately established in Arlington, Texas. It was dedicated Sept. 19 by Dr. V. T. Jordahl, president of the South Central District. The building seats 200 persons in its nave; it contains four class rooms and the usual administrative offices. The laminated beam cross is lighted at night and can be seen from a great distance. The congregation has now 160 members and 110 pupils in its Sunday school. The Rev. Curtis E. Jorstad is pastor of this parish.

in the Municipal Auditorium of this city. Speaker was Dr. Oscar C. Hanson, ELC evangelist.

OBITUARIES

Mrs. Floyd E. Spurlock

As mentioned briefly in an earlier issue, Mrs. Floyd E. Spurlock of Monson, Mass. (nee Grace Corinne Nelson), died Oct. 25, in her 39th year. She was a daughter of Norman H. Nelson, treasurer of The Evangelical Lutheran Church. She was born Dec. 12, 1915, in Sioux City, Iowa, where she grew to womanhood, and where she attended Morningside College. She is survived by her husband, three children, her father, three brothers, and four sisters.

Luther I. Aasgaard

Luther I. Aasgaard of Wabasha, Minn., a brother of Dr. J. A. Aasgaard, president-emeritus of The Evangelical Lutheran Church, died Oct. 29 at 76 years of age. Funeral services were held Nov. 1, at Wabasha. Burial was at Albert Lea, Minn. Aasgaard was born Sept. 1, 1878, at Hartland, Minn. He entered the newspaper field early, publishing various papers, lastly, from 1933 to 1953, **The Wabasha Herald.** In 1935 he married Iva Mahachek of Albert Lea, who survives him together with a sister and the above mentioned. Dr. Aasgaard officiated at his brother's funeral.

Mrs. Oscar Ause

Mrs. Anna Hope Ause, an active member of Grace Church, Preston, Minn., passed away Oct. 31, in her 72nd year. Funeral services were held at Preston Nov. 4. Burial took place at the Moland Cemetery, Kenyon, Minn. She was born June 24, 1883, in Rice County, Minn. In 1908 she married Oscar Ause. Since 1922 they have lived in Preston. She is survived by her husband, three sons, and eight grandchildren.

ANNOUNCEMENTS

For Sale—One dimmer for electric lights, resistor type, 110 volts; three banks controlled by master lever: one 3,000 watt single unit, one 3,000 watt double unit, one 2,400 watt double unit. Contact Lutheran Church of the Good Shepherd, 4800 Ewing Ave. So., Minneapolis 10, Minn.

Correction. It was not the church at Stanton, N. Dak., but at **Hazen,** N. Dak., that contributed $350 tow establishment of the Chaplain's Project, as reported in an earli of the **Lutheran Herald.** The er in the source material used in re the news.

TO ALL PARISH WORKERS .

If the Education Office does n your name, or if you have n receiving the quarterly **Parish ers' Newsletter,** please send you together with the name and ad your church, to Parish Workers ment Service, Dept. of Christia cation, ELC, 422 South 5th Stree neapolis 15, Minnesota. A roster sent to each of those whose nar included.

CHANGES OF ADDRES FOR PASTORS

Wm. E. Baker, 11849 Oxnard St Hollywood, Calif. 9-1-54

Richard L. Hansen, Caledonia, Minn

O. G. Hiepler, 4910 Lemon Hill A ramento, Calif.

James B. Hofrenning, 1149 78 St. lyn, N. Y. 11-1-54

V. E. Holte, Iola, Wis., 12-15-54

Lawrence Mathre, Buffalo Center, Ia 54

L. H. Nielsen, 538 La Casa, San Calif. 11-1-54

Eugene W. Nilsen, North 909 Wa Opportunity, Wash. 10-26-54

H. A. Oerke, 3336 S. 47th Milwauk

J. W. Rosholt, Dwight, N. Dak. 1

Martinius Silseth, 133 Lake St., W N. J. 9-1-54

C. A. Stormo, 722 E. 24th St., Min Minn. 11-1-54

Alexander Thompson, Stanley, N. D 7-54

U. A. Turmo, Hettinger, N. Dak. 1

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

For sale or rent—80 acre farm near Lutheran college town in Northeastern Iowa, on gravel road. Good land and buildings. REA and bus service. Price, $9,500. 388-1A

79 acre farm for sale in Southern Mille Lacs County, Minnesota. Good heavy land; basement barn 34x70 with 18 stanchions; chicken house; 5 room house; and other buildings. Price, $11,000; down payment half, terms on balance. 388-2A

80 acre farm for sale about eight West of Minneapolis. Remodeled mod bedroom house; granary, barn, an buildings. Barn fair; can be bought w sonable down payment, balance at cent.

For sale—quarter section of land in western Minnesota. Good soil, new house. Lutheran community.

124 acre dairy farm for sale in Verm Wisconsin. Good buildings, modern running water in barn and milkhouse, garage, etc. On open gravel road, 2

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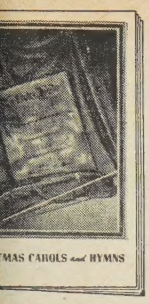

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eran church and school. Immediate pos- n. 388-5A

nes

oom house, three rooms up, bedroom and downstairs for sale in busy Goodhue ty, Minnesota, town. In fine condition, iful lot, good location. Oil heat, Lutheran unity. Price only $7,800. 388-6B

nesses

ellent Tea Room with great possibility ansion in good thriving Lutheran com- y in southwestern Wisconsin. 388-7C
iness building on main street for sale rth Central Minnesota. 24x60 ft. two frame building with 24x24 ft. attached and warehouse; 2 apartments upstairs. akery in town. Ideal location for any usiness. Lutheran community. 388-8C
cres with four room house and garage sy through highway for sale in Good- ounty, Minn. Ideal for truck farming, ss or factory site. Rich farming country usy city. Lutheran churches. Selling due r health. 388-9C
sale—dirt contracting business in south- ntana county. Only business of its kind . Lutheran community, excellent equip- good contracts. Owner selling due to ealth. 388-10C

WANTED TO RENT

erienced young farm couple interested ting farm. References furnished upon . Prefer Wisconsin, Iowa or southern ota. 388-11A

POSITIONS WANTED

eran widow, middle-aged, wishes care i-invalid in Christian home in Minne- 388-12D
ion wanted as housekeeper for elderly or three on farm or in town. 388-13D
sework wanted on modern farm for No invalids. Desires good clean place. ages. 388-14D

Middle aged couple with a desire to serve the church would be interested in a custodian position. 388-15E

HELP WANTED

Parish Secretary, who also could fill in as assistant organist, wanted in western Wisconsin Lutheran church in city of 50,000. 388-16F

Housemother wanted to assist with group of 15 to 20 boys ranging in age from 5-17. Also housemother for group of 15 to 17 girls, sharing responsibility with other worker, in children's home in Wisconsin. Training or experience working with children required. Challenging opportunity; reasonably good pay. 388-17F

Bank in west central Minnesota wants to hire a young man with teller and bookkeeping experience. Excellent future. 388-18G

Married man wanted for general farm work in southeastern South Dakota. Must have experience with machinery and livestock. Separate set of buildings with 7 room house. Good wages, plus extras. 388-19G

Very good thriving community in Northern Iowa needs dentist. Office and equipment available. 388-20G

Good opening for medical doctor in prosperous Montana county seat town. Only other doctor partly retired. New hospital and Nursing Home serving large farming area. Two Lutheran churches. Great need for a Christian doctor 388-21G

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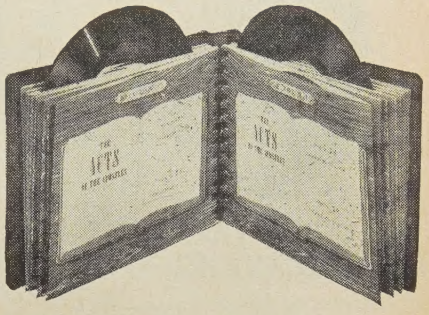

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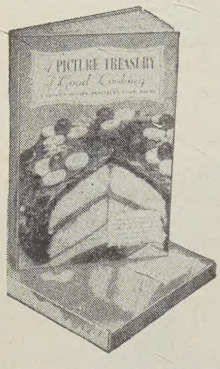

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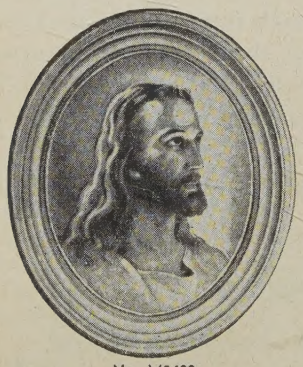

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